

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 4.

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VOL. VIII.

## VISIT OF A MILITARY OFFICER TO THE SYRIAN MISSION.

(Concluded from page 35.)

*Sunday at Mavelicari.*

Feb. 25. 1821.—We remained here to-day, in order to keep the Sabbath; and do not intend setting out till after dark.

When the Syrian Divine Service of the day was over, in which, for the first time, the PRAYERS, as well as the portions of Scripture, were read in the Malayalim tongue, Mr. Bailey went through a part of the English liturgy in the same language; and then preached a short sermon to them, on the ninth verse of the fourth chapter of the First Epistle of St. John. During the Sermon, contrary to their usual custom, they were all attention, and crowded one upon another, in order to get nearer to the Preacher. The Catanars appeared particularly struck, as much with the novelty, as with the interest of the scene; for this was the first sermon which they had ever heard, it not being the custom among them to preach. But Mr. Bailey has exhorted them to commence; and I trust, IN TIME, they will; as yet, most of them are too ignorant themselves of the Scriptures to do so.

Soon after the Sermon was ended, one of the Catanars called the attention of the people to a letter from the Metropolitan, forbidding a certain individual, who had been guilty of some offence, the entrance of any church for the present. It is, in fact, a temporary excommunication; but I am unacquainted with the merits of the case.

The men and women are always in separate parts of the Church; but, with this exception there is little decorum. Nevertheless, it was very remarkable, how different the attention of the people was during the Malayalim Prayers, from what they evinced during the few prayers which were yet recited in Syriac. The translation of our Liturgy into Malayalim is nearly completed.

Several of the Syrians called on Mr. Bailey in the afternoon; and one or two of them, entering on the subject of his Sermon, recapitulated to him the whole scope of it; and observed, how much happier their brethren at Cotym were, who would have such frequent opportunities of hearing him preach.

## *Manaracah.*

March 1.—I accompanied Mr. Baker this morning on a visit to the jungle church of Manaracah; seated in a most wild and romantic country, about three hours' walk from Cotym. It is only remarkable for its beautiful situation; but we were much pleased with our reception, and glad to find that the Natives seemed as much pleased with our visit.

## *Visit from the Metropolitan.*

On our return we dined with Mr. and Mrs. Bailey; and, in the evening, the Metropolitan came to us in state: which he had kindly consented to do, in order to afford me the gratification of seeing him in his pontifical robes. He wears a mitre on these occasions; and the pastoral crook, or crozier, is carried before him. The latter is of a very ancient form, having the top ornamented with gold, and the staff made of polished black wood, with a stripe of silver descending spirally from the top to the bottom. After a short time he took off most of his robes, and kept on only the usual one of crimson silk.

He sat and conversed with us for about an hour; and confirmed me in the impression which I had before received of him—that of his being a Gentleman and an humble Christian. He spoke in terms of warm gratitude, of the benefits conferred on his people and himself, by the English nation; and more especially by the excellent Colonel Munro; who seems beloved by them all. He allowed, unreservedly, the state of wretched ignorance in which the Syrians are plunged; and since the arrival of the Missionaries, he found, from his conversation with them, that he had every thing to learn—all was new to him. He appeared particularly pleased with the well-known saying, which I begged Mr. Fenn to explain to him of our reverend Sovereign, who wished that every man in his dominions "might be able to read his Bible, and have a Bible to read." When he at length retired, the three Missionaries accompanied him to his palan-keen, with the greatest respect and deference; by which, and similar means, they render him venerable in the eyes of his people, from the honour which the notice of Europeans in this country always confers: and thus, through his influence, they will be able to introduce gradually into

the Syrian Church, amendments correspondent with its gradual increase in the knowledge of the Gospel.

#### *Departure from Cotym.*

After dining with Mr. Baker, I took my leave of the Missionaries and their Ladies; whom, and especially my amiable hostess Mrs. Fenn, I shall ever remember with sincere esteem and affection. Then accompanied by Mr. Fenn, and by Marcus, the student, whose name has been mentioned before, I descended the Cotym Hills. We stepped once more into the Mission-boat, and set off on our tour.

#### *Cochin.*

*March 4, 1821. Sunday.*—Mr. Fenn preached an excellent Sermon to us at the Church of Cochin, but there were not above thirty people present; the others, consisting mostly of country-born persons, having gone to a great Roman Catholic Festival in the neighbourhood; the church being very large, and capable probably of accommodating 1000 persons, looked sadly empty.

#### *Improvements in the Syrian Church.*

The following are the four main improvements, which have been effected with general approbation, or at least without any dislike having been openly manifested:—

1. The Marriage of the Clergy.
2. The removal of all images from the Church.
3. The reading a portion of the Scriptures, every Sunday, in the Malayalam.
4. The opening of Schools, attached to most of the Churches.

The reforms may be safely considered as general in spirit; although, in fact, from the remoteness of some of the churches, and the short space of time which has elapsed since the reforms commenced, they cannot be yet said to be in universal operation; in a very few more months, with God's blessing, I have no doubt they will be entirely so.

Among the partial amendments may be reckoned—a decreasing estimation, in the eyes of the principal clergy, of pomp and ceremony—a desire openly manifested, to study the Scriptures—an humble acknowledgment of the dreadful state of ignorance in which they are plunged—gratitude towards those who are assisting in rescuing them from it—and a greater regard to cleanliness and decency of apparel.

Since all this has been effected, through the Divine permission, in the short space

of four years, (when Mr. Bailey, the first Missionary, settled among them,) can we doubt, I would say it with humble reverence, but that it seems to be our God's good pleasure, that this once flourishing church should be restored—sooner, possibly, than many may be aware of?

One pleasing feature in the character of the Syrians, I have as yet neglected to bring forward—I mean the great reverence which they shew towards their aged parents and relatives. Even the Malpan could never be prevailed on to sit in his uncle's presence; and I witnessed a similar feeling, in several other instances.

#### *Testimony to Dr. Buchanan.*

In short, though they are in a low state of ignorance, and shew little sense of morality and religion, they have sufficient redeeming qualities, to excite a lively interest in all who have seen and known them. I myself went among them, prejudiced both against them, and against what a great and good man had previously written concerning them. With Dr. Buchanan's account of them in my hand, I went where he went, and sometimes where he went not; and I seize with pleasure this opportunity of offering the testimony of an individual, who has been an eye-witness to most of what has been asserted on this head by the first friend, and now beloved benefactor, of the neglected Syrians.

In the evening we took a friendly leave of the Malpan, who accompanied us to the boat; and set off once more on our travels.

#### *Udampoor—Candenade.*

*March 7, 1821.*—We breakfasted at Molundurte, and ascended the river to Carangacherry.

We passed the church of Udampoor, once celebrated for the Synod held there, at which the Portuguese Archbishop Menezes destroyed all the Syrian Manuscripts which he could collect, with the exception of the Bible, which he ordered to be corrected according to the reading of the Latin Vulgate: our friend Marcus observed, that a Divine judgment seemed ever since to rest upon the place, for they had now no worship there at all: the inhabitants profess Romanism; but the Church is almost in ruins, and they have no Priest: the justness of Marcus' observation is, of course, not to be defended; but it is curious, as shewing the light in which the Syrians still regard the transactions of those days.

We had some difficulty in reaching Carangacherry, even in our canoe: and the



men who rowed us, all volunteers on the occasion, were far more attentive to Mr. Fenn's discourse, than to their work; and the case being so, we were well content to move a little more slowly. At last we arrived there, stayed about an hour, then returned to Candénade.

*Visit to the Vicar-Apostolic of Verapoli.*

*March 8*—Yesterday, between ten and eleven, we reached Verapoli. There we stopped to call on the Roman Apostolical Vicar and Bishop, Dr. Prendergast—by birth, as his name indicates, an Irishman; and never was there one whose character seemed more genuinely national; he reminded us of an Irish gentleman of the days that are past; nor did his tall form appear the less picturesque for being concealed in the loose folds and coarse drape-ry of a Carmelite Friar, to which Order he belongs. His welcome was really Hibernian; he seemed to open to us his house and his heart. The warmth and friendship of his manner were united with a degree of native humour, that removed all solemnity from his episcopal character, and reminded us far more of a free and gallant ex-officer of the Irish Legion. Yet, although in his conversation he spoke with an eagerness of delight of the exploits of his native countrymen in the late wars, and discovered to us few marks of what could be termed a religious mind (perhaps out of compliment to my uniform), we cannot but hope better things of him than of most other priests of his persuasion, when we know, that he is preaching throughout his diocese against the worship of idols, which is, in reality, the common practice of Indian Catholics; and that he recommends to them the reading of the Holy Scriptures. He also expresses himself as a warm friend to the schools for the poor. Such conduct will little please his present flock; but will, it is to be hoped, benefit the cause of real piety. May God reward it to him, by blessing his own mind with clearer views of that holy faith, which he will thus be instrumental in propagating!

As soon as our frugal breakfast was over, we adjourned to the library, which contained a number of books, chiefly on polemical divinity, in an almost ruinous state. There were several heretical works; but I was not a little surprised, and indeed shocked to see among them a New Testament in Portuguese, with the terrible mark of the Inquisition on its back—"Novum Testamentum, Liber Prohibitus." Hardly believing it could be true, I ventured, in spite of the Inquisition, now no longer

very formidable to a British Officer in India, to open it, and read a few passages. Several old English Divines were there, in folio, with the same mark, "Liber Prohibitus."

*Carangalacherry.*

*March 9*—Mr. Fenn and I set off early this morning, he in a munjeel\*, and I, to my delight, once more on horseback, for Carangalacherry, the largest of all the Syrian towns, and the last which we mean to visit. It is distant about 14 miles from Trichoor, and we got there to breakfast. We were received by a large concourse of people: and escorted as it were in triumph, to the Church, where they pressed greatly upon one another, in order to obtain a sight of us. Mr. Fenn took advantage of the opportunity, to address them on religious subjects; and they seemed deeply attentive to what he said. There are about ten thousand of them in the town and its vicinity, and they are divided between four churches.

*Visit to the retired Metropolitan.*

After breakfast, we set out, on foot, for the residence of the late Metropolitan; who resigned his situation for the purpose of leading a quiet retired life, unembarrassed by any secular affairs. We had about three miles to walk, before we reached his place of abode, and that under the burning heat of a perpendicular meridian sun, so that we were truly glad when we arrived, and partook of a little Maderia and plantains, which the good old hermit had provided for us. He is a little man, with a pleasing expression of countenance: fond of talking, and more inquisitive than Indians usually are when conversing with Europeans. He asked me a great many questions concerning my family in England, how many brothers and sisters I had, where they lived, &c.; and he was greatly amazed that they should, as he found out, live in the same town (London) with Mr. Fenn's family, and yet be personally unacquainted with them. I wished to know what he thought of the newly printed Syriac Testament; he said he admired it very much; and, on being asked whether he had discovered the slightest error in it or deviation from the original, he assured me that he knew of none. We staid with him about an hour, and then returned to the

\* A munjeel resembles a seamen's hammock, and suspended to a very long bamboo pole, and so carried on four men's shoulders: it has a slight awning, and is much lighter than a palankeen, though not so convenient.

Church of Carangalacherry. This aged Metropolitan has built the house in which he resides, within the Honourable Company's territory; in order, by becoming a British subject, to escape the continued insults and persecutions of the inferior officers of the Travancore Government. The line of demarcation in this part, is a small rivulet, which flows close under the Metropolitan's garden; so that he enjoys the vicinity of his countrymen, by whom he is revered as a saint, and is no longer subject to the same oppressions under which they are labouring.

#### *Return to Trichoor.*

A little after four in the afternoon, we set out on our way back to Trichoor; and, as the road was bad, we walked the first mile on foot, accompanied by several thousand of the people, who testified the greatest pleasure at our having come to see them. As they were very anxious for our stay, Mr. Fenn promised to return to them to-morrow, and pass the ensuing Sabbath among them.

On rejoining my horse, the groom informed me that the whole town had been flocking to see him, while we were at the Metropolitan's; and that they had brought to the shed where he was put up quantities of different things for him to eat. It appears this simple people had never seen a horse before, as there are none in their immediate neighbourhood, and they seldom wander far from home.

Here, before I mounted, I shook hands, the last time, with our amiable and interesting young companion, Marcus of Cotym, concerning whom I cannot refrain from adding a few words. He is about 18 years of age, of a lively and strikingly intelligent countenance, and easy gentle manners, though somewhat high spirited: already thoroughly acquainted with the Sacred Writings, and thirsting after knowledge, he has also made considerable progress in the English and Latin tongues, and is quite master of Syriac and Malayalim. His attachment to Mr. Fenn is like that of a son to a father; and every look and action betray it to the least attentive observer. But that which is far more important is, that his progress in Christian knowledge, and conduct give every reason to hope, that he is becoming a sincere believer and partaker of the blessings of vital religion. He is, indeed, the subject of many fervent prayers, for all who know him love him: and I humbly trust that it will please our Heavenly Father so to pour out His Holy Spirit upon him, that he may

hereafter become a main instrument in restoring to his countrymen the light and consolation of the Gospel of Christ. His farewell to me was full of warmth and affection; and he has promised to write to me, as soon as he has acquired a sufficient knowledge, either of Latin or English, for that purpose. God bless him!

We got back to Trichoor by half-past-eight.

#### *Conclusion.*

March 10, 1821—This morning I quitted my kind and excellent friend Mr. Fenn, and proceeded once more on my solitary journey. Blessed be my God, that my last fortnight has been so delightfully spent; and that the general result of my inquiries is the all but formed conviction, that there are, in this remote and almost unknown corner of the world, between sixty and seventy thousand souls ready to receive the Gospel as soon as it shall be preached among them unfettered by an unknown and obsolete tongue! With this belief I joyfully proceed; counting that my slight labours and fatigues have been amply recompensed, and have rarely been better bestowed.

#### *From the Jewish Expositor.*

#### CONVERSION AND BAPTISM OF TWO YOUNG JEWISH RABBIES.

The following remarkable account of the recent conversion and baptism of two Jewish Rabbies of Poland, who travelled 1300 miles for the purpose of receiving Christian instruction, has been transmitted to us by a valuable correspondent, who was at Berlin at the time of their arrival, and of their subsequent admission into the Christian church.

*April 7th, 1823.*

Notwithstanding that five Missionaries had laboured at Berditchef, a town of Russian Poland, no fruits of their labours appeared, and they were wholly discouraged. All left the place; at that instant two young Jews breeding up to rabbinism, and, as usual, advantageously married, who had had intercourse with some of the missionaries, abandoned every thing for the cross of their Messiah; and being advised by Mr. Moritz to go to Berlin, become a place of christian refuge for Israelites since the formation of the society there, they repaired thither, but, on account of their deviations from the strait line of road, which they found it necessary, or deemed it expedient to make to effect their purpose, by a journey through Memel



of 1300 miles, reaching Berlin early in the last autumn. They obtained their religious instruction, distinguished themselves greatly by their piety, humility, modesty, and industry, and were publicly baptized there early in the spring. Their Royal Highnesses the Princes, the three eldest sons of his Prussian Majesty, and many persons high in rank and office, were their sponsors. The testimonies in favour of their sincerity, from all those who had any intercourse with them, were strong and unanimous; and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, family, reputation, and esteem and love of friends; beginning their new and uncertain career by such a journey, as alone was enough to terrify men bred up so helpless and ignorant of worldly things as the rabbies are; for these young men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of the Polish speech. They are learning the trade of bookbinders, and it is proposed for them to set them up as bookbinders and stationers, and possibly as teachers of the German language, of which they had already some knowledge, through the Jewish vernacular jargon in their native town, to which they willingly assent.

*From the Ecangelical and Literary Magazine.*

#### SKETCH OF LOWER VIRGINIA.

Having lately enjoyed the opportunity of seeing an extensive and interesting portion of the State of Virginia, I wish through the medium of the Magazine to offer some remarks, which appear to me to be important. I beg leave, however, to declare that my only design is the promotion of improvement. Being conscious of this, I shall make no apology for the freedom of my remarks.

Through the whole extent of my travels, I had full experience of the characteristic hospitality of Virginians. The ease of manners and freedom of neighbourly intercourse every where conspicuous, were truly delightful. Through this whole tract of country, there are many gentlemen of good education, and respectable attainments. A degree of attention has been paid, in a number of families, to female education, which makes the company of the ladies particularly interesting and pleasing. Indeed there is much to be found here which adorns society and renders it truly pleasing.

The soil through this part of the state is,

in general, kindly, and in some places eminently fertile. The country by means of navigable waters, affords great conveniences for the transport of produce to market. Indeed the difference of a cent or two in the price of grain per bushel, will determine the farmer whether to send his produce to Baltimore, Fredericksburg, Richmond, Petersburg, or Norfolk. And should the canal between the Delaware and the Chesapeake be completed, Philadelphia may be added to the list.

The waters afford an inexhaustible supply of fish, oysters, and wild fowl, *and the forests abound in deer!* so that the means of living are procured with a facility almost unequalled in any other part of the United States. Indeed the advantages are, in many respects, incalculably great; and it deserves particular remark that the crops are perhaps less uncertain than in any other portion of the country.—It is thought however, that there is an over balance of all, *by the unhealthiness of the climate.*

This is a serious objection; but there is less in it than many suppose, or will believe. There is indeed not unfrequently a prevalence of autumnal fevers under which the people suffer. But this is not so much greater than is found in other places, as many imagine. And as far as the influence of *salt water* extends, I do not know that there are more causes of disease, than are found in the middle country. Indeed, I have no doubt but that measures might be adopted, to render this part of the *old dominion*, as safe a residence as any other. The *reclaiming* of the marshes, the clearing of the forests, and the using of wind and horse mills, instead of those worked by water power, would produce this desirable effect. There is something of a spirit of improvement manifested by a part of the population; but I was not a little surprised to find that, in many instances, there is not only a total disregard of circumstances affecting health, but a practice tending to the production of disease, as effectual as if all the ingenuity of the population were exerted to that end. As the agricultural cant phrase is, many of the farmers *grow flax*. And I understand that in the month of August, every mill-pond is filled with that article, for the purpose of *rotting!* The mischief produced by this practice, will probably cause its discontinuance. And it is to be hoped that this part of the state, with which so many interesting recollections are associated in the mind of the Virginian patriot, will, in process of time, be regarded according to its value, and improved according to its capacities.

There are some ideas on this particular subject, which often, during my late excursion, forced themselves on my attention; and I wish to present them to the attention of others.

There is something melancholy in the whole aspect of this region. Plantations, settled when our ancestors first occupied this country, are now entirely grown up, chiefly with pines, which cast their sombre shade over many a mild of flat sandy road; and utter their melancholy murmurs on the blowing of every breeze. There grow in many places, on ditches thrown up for enclosures, trees which show that they have been standing from fifty to a hundred years.

As one rides along and is presented frequently with objects such as these, he cannot help inquiring in his own mind what has become of the families which once dwelt here, and manifested the *old fashioned and generous hospitality* to every guest, stranger or neighbour? This question carries the thoughts away to the regions of the West, where many a son of Virginia has wandered in search of a home.—But here lie the bones of their fathers!—This idea is suggested by the appearance of a once stately and elegant church, now in ruins. The traveller, involuntarily stops his horse at this sight, dismounts, and ties him to the pendant bough of one of the old oaks, under the shade of which the forefathers of the parish used to sit and enjoy friendly converse, while waiting for the coming of their minister.—Then with slow and pensive steps, he traverses the church yard, and endeavours to decypher names and dates that now scarcely appear on the old broken grave stones. There is only one cheering thought in all that is before him; it is the reference made, always where christianity prevails, and no where else, to the doctrine of the resurrection. On fragments of marble, once laid with pious tenderness over the ashes of a parent or a child, a husband or wife, one may trace fragments of scripture texts, showing how, in the days of their affliction, they who once dwelt in this region, sought consolation in the precious truths of the Bible. For instance \* \* \* *Resurrect—\* the Life \* \** \* \* \* \* \* *Sorrow as \* \* \* no hope, &c. &c.* On seeing such things as these, faith triumphs amid the ruins that surround the spectator; and he looks forward with exultation to the time, when every part of the earth and sea that has been made a grave, shall give up its dead; when “this corruptible shall put on incor-

ruption; this mortal shall put on immortality, and the saying shall be brought to pass, Death is swallowed up in victory.”

With some such feelings as these, on one occasion, I turned from the grave yard to examine the Church. The sound “Blessed are the dead who die in the Lord,” seemed to be echoing in my ears—As I entered the door, the first object which caught my eye was the remnant of the painting, over what was once the altar. Scarcely a trace of this could be perceived except the letters in Hebrew, of the name Jehovah, which seemed to stand in their original freshness, while every thing around them was moulded and decayed. This object for a few minutes strongly attracted my attention, and filled me with religious awe. This feeling made the whole scene, presented inside of the church, extremely painful. All was ruin and desolation. The altar and the pulpit and the pews were broken down—the beautiful flag stones\* with which the aisles had been laid, were for the most part removed; and the floor of the church resembled a farmer’s barn-yard, where domestic animals of all kinds are accustomed to make their lodgment!—Nor was this a solitary case. The spectacle of churches in ruins, which, as they once were, would have been no disgrace to any of our cities, is quite common. Even the cheerful chirp of the sparrow is not heard in these temples of the Lord of Hosts; but the bat is seen there; and the owl is heard there; and whatever our country produces of evil-omened bird, or beast, nestles and broods there. I thought, while beholding this sight, of the beginning of the cxxxvii. Psalm, in which the pious Jews so pathetically bewailed the desolations of Zion. “By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion. We hanged our harps on the willows, in the midst thereof.”

It is impossible to say, how much is added to the gloominess of the country by such objects as these—And while the traveller exults in hope respecting the mouldering tenants of the tomb, who died in the faith; he cannot but inquire, with a mournful spirit, respecting the provision made for the spiritual interests of the present and future generations. This is a subject of very great importance to the well being of this country; and imperiously calls for most serious consideration. Un-

\* In one instance I saw the porch of a small tavern at which I was obliged to stop to feed my horse, laid with flags most manifestly brought from a church at no great distance.



controlable circumstances, however, forbid my pursuing it at the present time. I shall then ask room, hereafter, for another communication.

Before concluding, permit me to observe that I think I know the causes which have led to the state of things so much to be deplored, and the allowances which ought to be made for my countrymen. And I do assure you that any censures which may occur in the course of my remarks, will proceed from the affectionate heart of a

NATIVE VIRGINIAN.

NEW-HAVEN, JUNE 28.

#### COLONIZATION SOCIETY.

The objects of this Society appear to be prosecuted with greater zeal than at any former period. Meetings have been held in Washington City, at which Mr. Secretary Crawford presided, and delegates from different bodies attended. It was resolved to employ agents to make known the object and wants of the Society, to establish a periodical work with the same design, and to send to the new colony at Cape Mesurado, three or more vessels the present season: one to be fitted out from the Northern, one from the Middle, and one from the Southern Section of the United States.—We regret to learn that of the crew of the U. S. ship *Cyane* which has been employed on the coast of Africa, a considerable number has died, and others suffered severely.

#### DWIGHT'S THEOLOGY.

There have been, as we stated in our last volume, at least six editions of this valuable work in Great Britain. Two of these were stereotype editions, one in an octavo, the other in a quarto form. By an advertisement on the cover of the (London) Evangelical Magazine for May, of which the following is a copy, we perceive that an abridgement of the work has been made: "Beauties of Dwight, or Dwight's System of Theology, abridged; with a sketch of his Life, a Portrait, and an Original Essay on his Writings, in which is a Comparative View of Transatlantic Divinity, 4 vols. 18mo. boards 10s. 6d.—Recommended by several eminent Divines, as a Pocket Companion to those who have, and a Library Book to those who have not the original work."—While we must be permitted again to mention our gratification at the unexampled patronage (for a theological work,) extended in England to this excellent system of Divinity; we would also express our wish that the enterprise of the gentleman who is publishing a stereotype edition of it in this country may be suitably rewarded.

#### MORAVIAN MISSIONS.

An association has been formed in London, by christians of different denominations, in aid

of the Moravian Missions. The following statement, taken from an English publication, shews the necessity and the claim of the United Brethren, for the aid of christians generally.—We believe that any sums for the Treasury of the United Brethren may be transmitted to the Rev. Mr. Mortimer of the city of New-York.

The Mission of the United Brethren (or Moravians,) among the Negroes, Hottentots, American Indians, Greenlanders and Calmucks, were commenced nearly a century ago, and now consists of thirty-one stations, supplied by nearly one hundred and seventy Missionaries, and contain more than 32,000 converts. In consequence of the ruinous effects of the War upon the settlements of the Brethren on the continent, and the unavoidable increase of expense in latter years, the mission may be said to be entirely dependent upon this country for their existence. The Annual Expenditure is about 9000*l.* while the Brethren cannot raise 2000*l.* which is scarcely sufficient to maintain the decayed Missionaries, and the widows and orphans; so that, notwithstanding the liberal aid from other sources, a debt of about 4000*l.* has arisen, and is still increasing. The Missions in South Africa are reduced to the greatest distress by storms and famine. Many of the Christian Hottentots have had little more than grass to eat.

#### ON THE JOURNALS OF MISSIONARIES.

(Continued from page 45.)

I am unwilling to leave the subject of the reading of the present day without saying, what I think no intelligent bookseller will contradict, that more religious books, and those of the most solid and substantial character, have been sold within the last ten years, than within any preceding period of the same length, concerning which we have authentic accounts; and it is a well known fact, that the London press, and the American press too, are employed not merely in issuing works of the present day, but in republishing all the standard works of English literature. It is within the bounds of moderation to say, that more copies of *Paradise Lost*, and of *Shakespeare*, have been sold since the present century began, than during the first hundred years after they were published.

I now come to a passage, which I have read with grief; and which I trust the writer, as he reviews it coolly, will regard with similar feelings. After stating, that men of taste and learning will be disgusted with missionary journals, he adds:

"Let it be for a moment supposed that a man of this description has learned that a young person, after having been educated at Princeton, at Union, Yale, or any other college, and going through the seminary at Princeton or Andover, has been sent as a missionary to Palestine, to the East-Indies, the Sandwich Islands, or any other heathen or Mohammedan country, and that his

journal has been received and published; what would he think, and how would he feel, when, instead of finding interesting information, he should read something like this?

*Lord's Day*—The mission family assembled for worship; and we found it a pleasant service.

*Monday*—Brother ——— received a present of a quarter of a pig, and two bundles of sticks.

*Tuesday*—Engaged in cutting logs for building a cabin. One of the labourers was very near being killed by the falling of a tree; but the Lord mercifully interposed by his providence, &c. &c. —through the week and through the year, in nearly the same strain.

We have not quoted express words, because we did not choose to mark any individual with our censures: and we shall not do so unless compelled to justify these observations by actual quotations. But we appeal to any man of cultivated taste and improved understanding, whether the general strain of Missionary journals is of higher character, than the fictitious specimen given above."

The first reflection on this passage is, that it is a general attack upon all the communications from the missionaries at Bombay, Ceylon, Palestine, and the Sandwich Islands. In this manner the reader, unacquainted with missionary concerns, would certainly understand it; and, indeed, taken according to its obvious construction, it can mean nothing else. Yet I am persuaded the writer had in his eye the communications from the missionaries among the Indians of our own continent; for the specimens which he gives, and his allusion in a sentence, quoted in my remarks of last week, to "planting corn, hoeing potatoes, clearing up new grounds, &c." relate to subjects very different from any which occur in the Ceylon, Bombay, or Palestine journals. In neither of these missions, are the missionaries spoken of as "the mission family." Though there may be something, in the journals from the Sandwich Islands, like the "present of a quarter of a pig, and two bundles of sticks;" yet, as I before observed, it is manifest that the writer had the journals from our western wilderness in view. Without insisting, as I might, that what is very proper and suitable, as coming from a particular mission, would sometimes appear unsuitable and ridiculous, as coming from another mission in very different circumstances; and that it is therefore highly unjust to attribute to missionaries on one continent, what was written by missionaries in the bosom of another; unjust, it may be, to both parties, certainly to one, and to the cause at large; I would observe, that no further proof is wanted of the extreme haste and inconsideration, with which the writer poured forth his rash censures upon a body of men, whom the christian world treat with kindness and respect. Because, forsooth, some

passages in the early accounts of Indian missions seem barren and unprofitable; or, more probably, because some few subscribers to literary magazines may have declined taking them, and assigned as a reason their preference for a religious newspaper, this writer attacks all missionary journals indiscriminately, and directs the minds of his readers to the missionaries in the East-Indies, Palestine, and the Sandwich Islands; thus making the attack personal in regard to them. And what have these missionaries done to deserve such treatment? Attached to the missions brought forward, in this invidious manner, are twenty-one ordained missionaries; and four have been removed from this state of obloquy and reproach, as is humbly trusted, to a state of rewards.—These twenty-five persons were all regularly educated at College; and all but one pursued the usual course of study, at our theological seminaries. Their instructors, their cotemporaries at college, and at the schools of the prophets, are generally living. These persons, amounting to many hundreds, are among the most respectable and respected men in our country. To them I appeal. Are your pupils, are your associates, are your beloved friends and brethren, with whom you were accustomed to confer on the greatest subjects, which can claim the attention of men on earth; from whose ardour in the service of God you have been accustomed to kindle your own piety and zeal; from whose disinterestedness and self-devotion you have stimulated your own souls to deeds of charity; by whose patient investigations, and manly sense, you were many times instructed and gratified; are these persons to be held up to public view, as having displayed in their communications nothing but tame, unvarying stupidity? I ask not what they were, on leaving the places of their education. You know well, that they were then, to speak very moderately, equal to young men, on an average, who possess characters of unquestionable excellence, and have enjoyed the best advantages of education, which this country can afford. I ask what they now are. Do their communications show, that, since leaving their native shores, they have sunk to the borders of the merest idiocy? so that, by reading their "letters and journals," "men of sense and learning are in danger of being incurably disgusted with religious magazines?" so that "a man of this description," "having learned that a young person, educated at Princeton, Union, or Yale, and at the theological seminary at Prince-



ton or Andover, has been sent as a missionary to Palestine, &c. and that his journal has been published,' would feel disappointed, probably "disgusted," "when, instead of finding interesting information, he should read" a journal, containing the commonest remarks, and the most insignificant details, "through the week and through the year, in nearly the same strain?"

But perhaps it will be said, that the writer did not intend all this. What did he intend? Read the above quoted passage again; read the whole communication.—How numerous and how severe are the terms of disparagement and contempt.—Not an individual exempted—not a paragraph from any of these missions excepted—not a word to soothe, to soften, to palliate, to qualify, or to apologize—not an intimation, that there had been received, from any of these missions thus stigmatized by name, a single sentence worthy to be perused by a man of sense. So strong is the implication to the contrary, that, I am bold to say, not an individual, who should fully believe the declarations of this writer, would wish to look at any communications from either of the missions specified. To ascertain what is the natural meaning of the passage in question, one good test may be, to put yourself in the place of the missionaries implicated. Let us imagine that Mr. Fisk, the senior missionary to Palestine—[Mr. Parsons reads neither the harsh animadversions of ill-judging friends, nor the malignant reproaches of bitter enemies to missions]—Let us imagine that Mr. Fisk were to take up a number of the *Evangelical and Literary Magazine*, and find that "missionary journals and letters" were the subject of complaint. As he proceeded with the sentence, which prepares the way for the fictitious specimen of a missionary journal, would he not say, "I was educated at a college in New-England, and at the seminary in Andover—I was sent as a missionary to Palestine, and my letters and journals have been received and published in America. These communications have fallen into the hands—or, at least, they may be supposed to have fallen into the hands of some one man of taste and learning, and how has he felt, when, instead of finding interesting information, he has found trash only—trash through the week and through the year—empty trash as the general strain of my writings. If these strictures are correct, two things are certain: First, my understanding and attainments are somewhat lower, than I had been led to suppose; secondly, if I write

in the manner here represented, it is best that I write no more."

There are in this country many thousands of christians, scattered from Georgia to Vermont, who have heard Mr. Fisk preach and converse; and many hundreds, who have been personally acquainted with him, some of them very intimately. There are also many thousands, who have read his letters and journals, and some individuals, who know his character and standing at Smyrna, at Malta, at Alexandria. Of all these multitudes I ask, whether Mr. Fisk had a right to expect such treatment from a christian brother?

Permit me to add, that many specimens of writing, executed by the missionaries in extreme haste, and on the pressure of the occasion;—specimens somewhat longer than the fictitious journal of thirteen short lines above quoted—have been read in Europe and America, with emotions very different from those of contempt and disdain. The letter from Mr. Newell to the mother of his deceased wife has drawn tears from many eyes, that never saw him or his beloved partner; and for simplicity, tenderness, delicacy of sentiment and of language, as well as for child-like piety and submission, has very rarely been equalled. It may be found in the *Panoplist* for August, 1813, p. 131. The memorial of the first missionaries at Bombay, addressed to the Governor of that presidency have been thought to do credit to their authors and to our country. They are contained in the appendix to the Report of 1814, and in the *Panoplist* for October of that year, pp. 504—513. The first joint letter from the missionaries at the Sandwich Islands, (Miss. Her. for April 1821, p. 111.—Rel. Int. vol. v. p. 721) and the letter of Mr. Parsons to Mr. Byington, written in haste to a bosom friend, without the most distant thought of its ever being published, (Miss. Her. for April 1822, p. 109.—Rel. Intel. vol. vi. p. 721,) are considered by many persons, and some of them men of taste and learning, as very happy instances of epistolary writing, on interesting subjects. As to the general estimation in which the journals of the four missionaries referred to should be held, I shall presently have one request to make.

The occasion renders it proper to say here, that the character of the missionaries at Bombay and Ceylon, in the Mediterranean and at the Sandwich Islands, stands as high in India, at Smyrna and at Malta, among men of intelligence who visit the Pacific, and with the religious public of Great-Britain, as their most ardent friends

could expect or wish. Of the mission at Bombay, a gentleman of intelligence and piety, now a member of the British Parliament and of the Court of Directors of the East India Company, bears the following testimony: "I do not hesitate to say, that whether I consider the qualities, or the qualifications, of the individuals composing it, it was the best adapted mission for the conversion of the heathen world, that ever went forth from a christian country." This sentence is contained in a letter to a distinguished friend of missions at Paris, by whom the original was transmitted to the American Board of Foreign Missions. The same letter expresses a strong desire that the Bombay mission may be strengthened, and a full confidence in its success; and kindly offers the services of the writer, whenever they may be requested, in its behalf.

The same gentleman says, in a letter written to the same correspondent, a fortnight after the one from which the preceding quotation is made, "Having been intimately acquainted with all the circumstances of the American missionaries who came to Bombay, and the whole of their proceedings *having passed under my own eye*, for a considerable period, I addressed a letter, &c." Here is a witness, whose competency or credibility will not be questioned; and such is his testimony, borne in the month of January last, with the express design that it might be communicated to this country.

Let the reader now consider the manner in which the general charge of insipidity is to be made good against missionary journals. A few fictitious specimens are given, with an assurance, that the communications from missionaries are thus faithfully represented. Is the writer sure, that this is a fair and just mode of ascertaining the merits of a work? especially of a journal, or of voyages and travels? From the days of Grecian antiquity, school-boys have laughed at the fellow, who carried a brick, and offered it as a specimen of a house that was to be sold. What should we say of a man, who, when his neighbour's house is to be disposed of, selects three of the softest bricks he can find, and salutes every person whom he meets with; "see what fine materials for building—how these bricks crumble in my hands—if you wish to buy a heap of rubbish, very well. True, I did not take this half-baked mortar from the walls of the house, because I did not wish to make little holes in it: but, if you doubt my representations, I can easily justify myself by bringing you a basket full of fragments from the premises."

The reader is well aware that Cook's Voyages rank high among works of the kind, and have always been popular. How would this work, or any similar work, stand the test of a similar experiment? It may be worth while to make a short trial. "Let it be for a moment supposed," that a man curious in such things, has learned, that the British Admiralty fitted out a squadron of discovery about the year 1770; that they appointed Capt. James Cook, a distinguished navigator, to command it; that he was accompanied by Dr. Solander, Mr. Banks, (afterwards Sir Joseph,) and other men of science; that repeated voyages were accomplished, and full and elaborate accounts of them published; "what would he think, and how would he feel, when, instead of finding interesting information, he should read something like this?"

"We went on board at noon, where we dined on some fowls and potatoes, which we found delicious after the fatigues of the morning." Cook's Voyage round the World, Lond. 1777, in vol. i. p. 583. 3 vols. 4to.

"The weather was exceedingly hot this day, for which reason many of the inhabitants made use of large fans to cool themselves." Vol. ii. p. 23.

"In the forest we collected a number of new plants, and shot a swallow." p. 91.

"Whilst we remained there, some of the natives brought several banana stalks, two dogs, and a pig." p. 126.

"A large hog was shown to us at the same time; but, instead of being presented, it was led off again." ib.

"A shark was caught in the afternoon, and afforded us a fresh meal." p. 373.

"He could not be an unwelcome guest; for he brought with him, as a present to me, two good fat hogs; though not so fat as himself." Cook's second voyage, vol. i. p. 264. Dublin ed. 8vo.

"When we returned from our walk, which was not till the dusk of the evening, our supper was ready." p. 315.

"Two hauls with the seine producing only four small fish, they in some measure made up for this deficiency, by shooting several birds, which the flowers in the garden had drawn thither, as also some old shags, and by robbing the nest of some young ones." Abridgement of Cook's Voyages, New-York ed. vol. i. p. 311.

"On the 14th a party was detached on shore to cut brooms, and likewise the branches of spruce trees for brewing beer." vol. ii. p. 228.

In these voyages, there are innumerable repetitions of the state of the weather—the exchange of nails, beads, &c. for potatoes, yams, a few cocoanuts. Once a single potatoe has the honor to be mentioned as obtained in barter, at the Sandwich Islands, nor does it appear to have been a potatoe in any way remarkable. Sometimes Mr. Banks and the doctor shoot a few shags—sometimes they collect a few plants—sometimes they ramble into the country,



and are in danger of getting lost. The repairing, watering, handing sails, getting ready for sea, &c. &c. &c. occupy a large portion of these volumes. There are a thousand incidents, in almost every large book of travels, not more important than receiving a small present, or preparing a meal, or being caught in a shower. I refer not to worthless books of travels; but to those which contain many things really valuable. The expedition of Major Long, recently published, is one of the most respectable works of this kind; nor would it detract in the smallest degree from its merit, were any person to select a few passages, which, in their detached form, might appear trifling.

(To be concluded.)

#### SANDWICH MISSION.

We noticed in a part only of our last number that a letter had just been received from the Rev. Mr. STUART, one of the mission family that left this country last fall in the Ship *Thames* for the Sandwich Islands. Although the letter contains but a mere notice of their welfare and their progress, yet it will give joy to a thousand hearts to hear that the lives of these dear missionary friends have been preserved, amid the dangers of the sea for more than seventy days. The postscript of the letter is dated February 2d, S. latitude, 44° probably within 10 or 12 degrees of Cape Horn. We trust that He who rules the winds and the waves has carried them in safety ere this, to their destined field of labour.

We make a few extracts from the letter which was written in the early part of the voyage.

*Ship Thames, at Sea, N. Lat. 32° }  
W. Long. 25° Dec. 12, 1822. }*

MY DEAR FRIENDS,

Hoping to have an opportunity of sending letters to America from the Cape Verd Islands, where we expect to touch in a few days, I will write you a few lines to inform you of our present situation, &c. Our American friends must at present expect merely the outlines of our voyage thus far, for it is very uncertain whether we may find any vessels at Bona Vista or St. Jago, bound to America, and might in that case lose the labour and time of more minute communications.

The pilot by whom you received letters, had scarce left the ship on Thursday morning the 21st ult. when sea sickness commenced among us. Some were very violently affected—with most it lasted but three or four days—with H. ten—during which she scarcely spoke or lifted up her head. She has been free from it however

for the two last weeks, and is in fine spirits and has a prospect of better health than before. She has never felt a moment's alarm, and is now as cheerful and I may add as happy as I have ever seen her.

We had a fine breeze all day Thursday and on Friday were in the gulf stream. On that evening the wind which had been pretty fresh from the time we came out, increased with rain from the northeast, and before midnight we found ourselves in a tremendous storm; probably the most violent we shall meet with during our voyage, not excepting the gales of Cape Horn. The Captain and officers said they never saw a worse sea; but we were at no time in particular danger. The scene disclosed by the light of the morning was more dreadfully sublime than any thing I had ever imagined before. It was followed by eight or ten days of exceedingly rough and boisterous weather. Captain Clasby says he never had so "rugged" a time in the voyages he has made, and Capt. Clark of the *Winslow* of New-Bedford, who has been 30 years a commander and with whom we fell in a few days ago, said he never before experienced such a succession of gales. The weather has lately however been delightful.

Our ship answers our expectations and our accommodations exceed them. The captain and officers have manifested the most particular and unremitted attention to every thing relating to our comfort and enjoyment. They have our warmest gratitude for kindness so perfectly gratuitous, and deserve our friendship and love. I hope the prayers of our friends and of the churches in our country will be united with ours in supplicating the blessings of grace and salvation for their souls and the souls of the crew who in their station deserve equally our thanks and regard.

I trust that we have peace and joy in our own bosoms—peace and joy in one another, as disciples of the Lord Jesus, and labourers in the same blessed cause. That we feel no regret when we review the step we have taken, and have no improper fears in looking to the work before us. We are astonished at the goodness of the Lord in every dispensation concerning our departure and present situation, and pray that that goodness may lead to repentance, and make us more faithful and devoted in our services, and more confident and unwavering in our faith.

P. S. "*All's well*," S. Lat. 44° W. Long. 60°. Feb. 2d, 1823.—Sent by "*Britannia of London*," met on the Bra-

zil Banks. Did not touch at Cape de Verd Islands.

## REVIVAL OF RELIGION.

SOMERS, CONN.

*To the Editor of the Religious Intelligencer.*

SIR,—I propose to record in your paper, some of the particulars of a glorious work of grace with which the great head of the church was pleased to favour this people, during the last season. For several years a portion of this church have appeared most earnestly to desire the outpouring of the Spirit. Other appearances have in some instances excited the most confident expectations that the redemption of the church drew nigh. But these expectations have not been realized; at least to their full extent. But although we have not for more than twelve years witnessed a copious *rain*, we have still experienced refreshing *dews*, and even the gentle *shower*. The summer of 1820 opened with the most encouraging prospects, especially in one part of the town; meetings were full and interesting, and some impressions were made both upon christians and sinners. These prospects however, were succeeded not as was anticipated from the solemnity which prevailed, and from the preparation which the Holy Spirit appeared to be making upon the hearts of christians in different sections of the society; still they were followed by the gentle effusions of divine influence, even down to nearly the close of the year. And if we may speak of the operations of the Spirit in one of our schools, it will not be improper to observe, that He protracted His gracious visit to the end of the following winter. Of the fruit of this season of mercy, nearly thirty have since been gathered into the church. In this number are included nine or ten mostly between the ages of nine and fifteen, who were themselves of the school to which I have referred. Having observed their christian deportment for more than a year from the date of their hopes, it became obviously a duty to gratify their ardent desires, and they were received into the family of God's visible people. Near the close of the autumn of 1821, our hopes were again excited that God was commencing among us a work of grace. About the middle of November, a dear brother in the ministry\* who has now closed his labors on earth and gone as we trust, to receive the rewards of the righteous; agreeably to an arrangement of our Consociation,

came to spend a week or ten days among us, in preaching "publicly, and from house to house." While he continued with us, his time and that of the pastor were constantly occupied in religious visits; and in the evening a searching and solemn sermon, was usually addressed to a numerous and attentive assembly, by the visiting brother. The effects of these labours were most happy. The minds of numbers became solemn, and during the winter several expressed hopes that they had passed from death unto life. Some of these together with several whose hopes were of longer standing, making eight in the whole, came forward on the first Sabbath in May, and made a public profession of their attachment to Christ. At this time however, it was not strongly anticipated that the dawn of a brighter day was at hand. But the Lord, in his unspeakable kindness, was preparing the way for the precious work of grace which he was about to accomplish. During my absence for a few weeks, on account of the precarious state of my health, the Rev. Mr. Nettleton came to supply my pulpit, in hopes by abstaining from severer labours for a season, to regain his strength which had been impaired by sickness. It was not until near the close of May, that Mr. N. attempted any active labours except the preaching of two sermons on the Sabbath. One or two lectures during the week were at that time added to the usual exercises. On my return which was on the sixth of June, I found that an unusual seriousness pervaded the congregation. Several were under solemn impressions, and two were already beginning to rejoice in hope. The next evening an intimation that a few individuals were proposing to call at my house for religious conversation and instruction brought together between 40 and 50 persons, some of whom were tremblingly awake to their deplorable state as ruined sinners, and began solicitously to inquire, "What shall we do to be saved?" On the succeeding Sabbath, it became apparent that the Lord was in the midst of us, and we ventured to announce to the congregation our hopes, and to invite all to share in the work. On Monday evening, June 10th, about one hundred were present at a meeting of anxious inquiry. From this time, hundreds crowded the places of meeting, and not unfrequently where the appointments were made at rooms which would hold three or four hundred, nearly half that number were obliged to stand around the windows and doors. Instances of serious impressions rapidly increased.

\* Rev. Philander Parmele, Bolton.



Every day brought us the intelligence of new cases of conviction and of hopeful conversion. In most of the subjects of seriousness where their convictions were deep and scriptural, they were speedily succeeded by apparent repentance and submission to God. So powerful and rapid was the work at its commencement, that it was found at the close of a fortnight, that no less than forty were hoping in the mercy of God. At this period of the revival, about 160 were the usual number that attended a weekly meeting for serious inquiry. And at a still later period, including those who were beginning to indulge hopes, about 180 have attended those meetings. These seasons which were spent in serious conversation and prayer, were found by the blessing of God to be evidently useful in deepening the impressions of the thoughtful, and in fastening conviction upon the consciences of such as had scarcely begun to realize that they were sinners. It was no uncommon thing to hear one speaking of an anxious meeting as the time when he first came to the resolution immediately to attend to the interests of his soul in earnest; and another dating his deliverance from the bondage of sin at this season. Every means of grace was evidently owned and blessed during the whole course of the revival. Truths and exhortations which hundreds of times had been addressed to sinners without any apparent effect, now reached the heart. Christians at this time were more awake than at any former period. From many hearts we trust, unceasing, agonizing prayer, ascended up to the great source of spiritual influences; and so impressed were christians with the importance of the season, especially to perishing sinners, and with the necessity of relying upon the aids of the Spirit for its continuance, that some "continued all night in prayer to God." Nor were their cries in vain. The dews of Divine grace continued to descend. The revival spread into different parts of the society, and began deeply to interest the feelings of a great proportion of the community. Persons of every age and every class in society took the alarm. And now was enjoyed a season of mercy for weeks and months, such as this church and society had perhaps never before experienced. Almost every day brought the animating intelligence that some souls were beginning to rejoice in hope. For three months, the work continued with little or no abatement. During the fourth and fifth months it evidently advanced, though with less

power; and even down to almost the first of December, some few were added to the number of the subjects. About one hundred and fifty have been induced to hope that during this season of refreshment, they have passed from death unto life. These are of almost every age from about sixty down to ten or twelve, and of almost every shade of character, from the most abandoned and profane to the most moral. Although God has evidently had respect to his covenant, and noticed with saving mercy the children of believing parents, yet in his righteous sovereignty, he has done what he would with his own, and while some in view of his goodness manifested to those who were afar off, have proved that their own eye was evil, he has extended saving blessings to a larger proportion than is usually to be observed, of those that were not *immediately* connected with religious families. One hundred and nine have been received into this church, of which number forty-four have received the ordinance of baptism. In addition to these, two stand propounded for admission, and it is believed that a considerable number may yet be added to the church.

There are several things connected with this great work of grace, which it is necessary to consider before the extent of the blessings which for the honour of Christ we are called to acknowledge, can be justly appreciated.

It is worthy of notice that this work has prevailed in the busiest season of the year, especially with the farming portion of the community. The hearts of men at this season, are peculiarly drawn toward the world. The cares of life engross the attention, and too often leave even among christians, but little room for Christ in their hearts. But this was the time when the Spirit of God descended in the most copious measure upon our heritage. This was the time when God undertook to draw the hearts of sinners to himself. Such was the effect produced by this work, that when the hands of all were engaged in gathering in the fruits of the earth, there was an evident call for an increase of the number of meetings. So that during the whole season of harvest, every afternoon or evening of the week with one exception, was occupied with a religious meeting. Nor did the attendance on these meetings give us an intimation that the people regretted their appointment. All of them were full and solemn. Notwithstanding the meetings were numerous, yet the weather was so favourable, that it is believed no serious or candid man entertains the

suspicion that the fruits of the earth were not gathered in as good season, and in as fine order, as in former years. It was sometimes remarked by our labouring people, that we were favoured with two harvests. Diligence in business prepared the way that those who were disposed might be fervent in spirit serving the Lord. It may be remarked that no death occurred in the society, and so little sickness that no request for prayers was brought up to the house of the Lord.

During this revival, the declaration of the Saviour "He that is not with me is against me," received a striking illustration. Of open opposition there was indeed very little. With the exception of a few individuals, who were "exceedingly mad" against the people and cause of God, most persons appeared to wish to be considered as friends to the work. But in many it was apparent, feelings of enmity were only stifled, and in spite of all prudential considerations, the regard to character, and perhaps the conviction that God was here, which exerted an important influence, there were some, even among a class of men who, in times of general stupidity, pay at least a decent regard to serious things, that could not refrain from expressing their fears "whereunto this would grow." In the clear sunshine of a revival, the unenlightened mind *would* show that it "loved darkness rather than light."

As to the features of the work, the exercises of the awakened, the feelings of the young convert, the truths which were blessed, there has been nothing to distinguish it from other revivals in which God has shaken a whole people. It would be interesting, were it on every account desirable, to lay before the public the particulars of some of the most impressive scenes which were witnessed among us. They can never pass from my memory, or the recollection of them cease to awaken the deepest interest, while the memory performs its office, or a heart remains to feel. To those more immediately concerned, they were scenes on which their eternal destinies were suspended. Happy for all who were interested in them, if they do not rise up as swift witnesses against them at the last day.

We lament that we have now to record that the revival is past. With Christians and sinners it is not as it was in months that are gone. But we have still cause for everlasting gratitude, that its precious fruits remain, and that there are, as we trust, not a few who do still put forth the earnest cry, O Lord, "revive us again that

thy people may rejoice in thee." May every friend of the Redeemer, most devoutly pray that these cries may be more abundant and earnest; that they may enter into the ears of a prayer-hearing God, and that we may yet again have occasion to speak of the wonders of his grace.

WM. L. STRONG.

Somers, June, 1823.

#### SUMMARY.

The Rev. Dr. Carnahan, has accepted the Presidency of Nassau Hall.

In the village of Rochester, N. Y. the corner stone of a Presbyterian Church, to be erected of stone, has been laid, on the south side of the Court-House square. It is stated that this edifice will be larger than any devoted to religious purposes in the western district of that State, it being 86 by 66 feet. In the village of Rochester there are already four houses of public worship, two of wood, one of stone and one of brick.

Twenty-two pews have been sold in the new Presbyterian Church, Arch-Street, Philadelphia, of which the Rev. Mr. Skinner is pastor, for \$12,000. The highest price given for a pew, was \$750.

The last anniversary of the birth of Washington, was celebrated at Bogota, the capital of the Republic of Colombia, by the officers of the government, citizens, Americans and foreigners.—*Ch. Reg.*

In the Orphan Asylum of Philadelphia, there are 131 children, the expense of whose support is 21 cents a week, each.

The Rev. Mr. Frey, agent of the Society for meliorating the condition of the Jews, has returned to the city of New-York, from a tour to the south, in which he has been favored with much success in advancing the interests of the Society.

The Rev. Jonathan Wade and his wife, destined for the Burman Mission, spent the Sabbath, 15th inst. in the city of Hartford. After religious services in the evening, a collection amounting to \$45 was taken up, and "several private donations were afterwards forwarded."

*Horse Racing.*—The day after the great horse race on Long Island, a man who by betting, had lost his all, put a period to his existence in the city of New-York.

*The Port of New-York Society, for promoting the Gospel among Seamen,* held their annual meeting on Thursday evening last, in the Mariners' Church. The



business of the meeting was opened by prayer by the Rev. Mr. Truair, after which the Annual Report was read. The Report, after mentioning the singular apathy of a great proportion of the public, but more especially the *merchants*, with respect to the great objects of the Society, gives a statement of the embarrassments, the receipts, and the expenditures of the Society; by which it appears that they are \$6000 in debt, and that their debt, from present appearances is more likely to increase than diminish, unless some strenuous exertions are made by the public in their behalf. It then goes on to state the operations of the Society, and various other Societies in the United States, England, Calcutta, Canton, &c. and cheers us with the prospect, that whether New-York does her share or not, this long neglected part of the community are beginning to receive some of the attention they so much need.

The Rev. Mr. Cone of the Baptist Church, moved that the Report be accepted, and printed under the direction of the Board of Managers. The Rev. Mr. M'Cartee of the Presbyterian Church, seconded the motion. Both gentlemen made very forcible and eloquent appeals to the meeting in behalf of the seamen, and related some interesting facts, tending to show the importance of putting the word of life into their hands, and of pointing to them the way of salvation by a Redeemer. A collection was taken up, and the meeting closed with prayer by the Rev. Mr. Frey.—*Rel. Chronicle.*

For the Religious Intelligencer.  
OBITUARY.

DEA. DOBSON W. M'MAHON.

Died at New Milford, May 25th, Dea. DOBSON W. M'MAHON, aged 42 years. More than two years previous to his death, he was prevented by sickness from attending public worship, religious conferences and prayer meetings. Yet though deprived of outward ordinances, he was for a long time favoured with the light of God's countenance, comforting anticipations of the happiness of heaven, and most peculiar manifestations of the excellency and glory of Christ as a Saviour. For several months, he felt an anxious desire to depart and be with Christ. As he could not converse much, he frequently communicated his feelings by writing, and when visited by his friends would hand them pieces of paper expressive of his abundant uninterrupted consolation from God. The following sentences were written by him at different times "Death does not seem dreadful to me since God has appointed it"—"I suffer greatly here, but it is God, all is right, and I desire to wait patiently until my change comes. Yet I long to be with my dear Saviour in his glorious kingdom. And thanks be to God I am supported in my distress by firm hopes of a blessed immortality. To hear the Bible does

seem to me like hearing from home. Sabbath Dec. 16th, 1822." From the date of this to his death, he never expressed any variation of feeling from what is here expressed. On hearing the recital of the alternations of joy and despondency, hope and fear, in the Rev. Dr. Scott during his last sickness, he wrote, "I must expect dark turns." But it is manifest from his conversation and from what he wrote, that this expectation was never realized. He repeatedly said, "I am as willing to die as to go to sleep if it is God's will." He wrote, "My family I leave with Christ my Lord as a Parent." Again "Easy, contented, and resigned; the favour of God to day." In desiring public prayers, his only request to God was, that he might be more sanctified and fitted for the presence of Christ in heaven. The same was true in regard to prayers at his bedside, not a desire that respected life, or the things of this life. When a part of the last Hymn in Dwight's collection was sung to him, on hearing the last verse he lifted his withered hands toward heaven, and his eyes suffused with tears of joy. On being reminded at the close, "all the days of my appointed time will I wait till my change come," he bowed his head with a cheerful smile of submission. In conversing with a friend respecting his departure, he wrote, "think I shall continue long?" Being informed that there was some prospect of his continuing ~~for months~~, he was more affected than on any former occasion. But the cause was mistaken. It was supposed to be sorrow at the thought of leaving the world. But he afterwards confessed that he shed tears at the thought of continuing so long. As his strength wasted his consolations were multiplied. When told that there was a prospect of his speedy release, he seemed to experience the joy that is unspeakable and full of glory, and it was manifest to those who visited him occasionally, as well as more intimate friends, that this joy increased with every symptom of decay or dissolution. In one of those paroxysms of distress which preceded his death, feeling that the hour was come that he should go out of the world to be with Christ, he bade adieu to his family and friends, and then exclaimed with transport "I rejoice, I rejoice!"

GEN. SAMUEL WYLLYS.

Died in Hartford, on the 9th instant, GEN. SAMUEL WYLLYS, aged 84 years. He was born in Hartford, January 15th, 1739. He was educated at Yale College and was graduated in September, 1759. In 1773 he raised the first company of Governor's Foot Guards and was the first Commander. The Legislature of this State in 1775 appointed him Lieut. Colonel of Gen. Spencer's Regiment, and in January 1776, Congress appointed him Colonel of a Regiment in the Connecticut line on the Continental establishment, in which capacity he served with reputation through the war of the Revolution. After the peace, his services were found necessary in the several capacities of Town Clerk, Alderman, Justice of the Peace, and Representative of the town of Hartford. He was appointed Brigadier and afterwards Major General in the Militia of the State. He was Deputy Grand Master of the Grand Lodge of the State, and a member of the Connecticut Academy of Arts and Sciences. He succeeded his Father and Grandfather as Secretary of State, and continued in that office until the year 1809 when a paralytic affection induced him to resign it.—*Mirror.*

## POETRY.

From the London Evangelical Magazine.

## AMPLITUDE OF CHRIST'S COMMAND.

*"Go ye into all the world, and preach the Gospel to every creature."*

Go! ye messengers of God,  
 Like the beams of morning, fly;  
 Take the wonder-working rod;  
 Wave the banner Cross on high!  
 Where th' aspiring minaret  
 Gleams along the morning skies,  
 Wave it till the crescent set,  
 And the "star of Jacob" rise.  
 Go! to many a tropic isle,  
 In the bosom of the deep;  
 Where the skies for ever smile,  
 And the Blacks for ever weep!  
 O'er the negro's night of care  
 Pour the living light of heaven;  
 Chase away the fiend Despair,  
 Bid him hope to be forgiven!  
 When the Golden gates of day  
 Open on the palmy east,  
 Wide the bleeding Cross display,  
 Spread the Gospel's richest feast;  
 Till the Para lift his head,  
 High among the saints enroll'd:  
 And the widow's Lamenting bed  
 Is a tale no longer told!  
 On Arabia's burning soil,  
 From the Cape to Niger's strand,  
 Bid each dreary region smile  
 Lovely as the promis'd land.  
 Fearless of perennial frost,  
 Go to Greenland's cold domains;  
 Seek the outcast, save the lost,  
 On the Calmuc Tartar plains.  
 In yon world of stream and shade,  
 Many an Indian Wigwam trace;  
 And with words of love persuade  
 Savages to sue for grace!  
 Circumnavigate the ball,  
 Visit every soil and sea;  
 Preach the Cross of Christ to all;  
 Jesus' love is full and free!  
 Conquer by the Cross alone,  
 Mystic virtue dwells in this;  
 'Tis the saint's palladium-stone,  
 Rock of rest, and pledge of bliss!

JOSHUA MARSDEN.

\* The Gospel, called "the rod of God's strength."

## A BOASTING PREACHER.

The different effects produced by pulpit eloquence are well described by the following anecdote of two French preachers:—Le Pere Arrius said, "When Le Pere Bourdaloue preached at Rouen, the tradesmen forsook their shops, lawyers their clients, physicians their sick, and tavern-keepers their bars; but when I preached the following year, I set all things to rights—every man minded his own business."

## NEW-HAVEN FEMALE JEWS' SOCIETY.

The "New-Haven Female Auxiliary Society for meliorating the condition of the Jews," acknowledge the receipt of the following sums from April 23, 1822 to April 15, 1823.

By annual and life subscriptions,	\$83 50
Two ten years subscribers, at \$5,	10 00
From Mrs. William Ropes, Boston,	10 00
Mrs. Swett, do.	5 00
Through the Office of the Religious	
Intelligencer,	5 00
From a lady in New Haven,	4 48
From an aged Female Friend to the Jews,	20 00
A friend,	42
From a young lady,	50
An unknown friend,	50
A friend,	25
From Miss H. D. Alexander Wilkes	
barre, (Penn)	2 00
From a friend for an infant orphan child,	2 50
From Mrs. Lewis, New-Haven,	5 00
Miss N. Starr, do.	5 00
A stranger,	1 00
From the "Female Religious Society"	
in Saybrook,	10 00
An unknown female friend,	5 00
A friend,	1 00
From Miss Brewer's School,	50
Interest on \$100 at 5 per cent for nine	
months,	3 75
	\$180 56
Forwarded to the American Society,	\$175 00
Expended for Secretary and Treas-	
urer's books,	1 75
For printing constitutions,	2 00
Balance in the Treasury,	1 81
	\$180, 56

SUSAN W. INGERSOLL, Treas.

## NOTICE.

The members of the Society and Ladies friendly to the object of it, are requested to meet at the Lecture room of the North Church, on Tuesday next, at 3 o'clock P. M. Communications which have been received from the Parent Institution, relative to the state of the Jews, and the exertions which are making for their spiritual restoration, will be laid before the Society.

By order of the President,

JUNE, 25. SUSAN A. FITCH, Sec.

DIED, on the 22d of Aug. 1822, at Serampore by an attack of the cholera morbus, KISHNU PALL, the first idolatrous Hindoo in Bengal who was converted to the Protestant faith. He was baptized by Dr. Carey, in the Ganges, in the year 1800, and throughout a Christian profession of more than twenty years, proved how well suited Christianity is to elevate the Hindoo character. He has left a widow, four daughters, and eleven grand children. He was beloved and respected in life, and was followed by his relations and numerous friends to the grave. He died full of Christian hope and joy.

## CONTENTS,—NO. 4.

Visit of an officer to the Sy-	49	Colonization Soc.—Dwight's	Summary	62
rian Mission		Theology—Moravian Mis.	Obituary—Dea. M'Mahon	63
Conversion and baptism of two		On the journals of missionaries ib.	Gen. Wylls	ib.
Jewish Rabbies	52	Sandwich Mission	Poetry	64
Sketch of Lower Virginia	53	Revival of Rel.—Somers, Ct.		60